

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven.—ACTS 1: 11.

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Monday, January 19, 1891.

Price One Penny.

A STOLEN CHILD.

WHAT had become of little Rosa? How was it possible for her to be so utterly lost in the space of five minutes, without leaving some clue? It seemed inconceivable—it was a mystery no one could fathom. She seemed to have suddenly vanished from the earth.

At length a man was found who said that on the day when Rosa disappeared, he was traveling upon the road, and saw two Indians riding upon one horse approaching; that they turned out of the road a considerable distance before meeting him, and made a wide detour in passing, returning to the road behind him a quarter of a mile away; and that as they passed by, he noticed that the two men sat some little distance apart on the horse, and that a single blanket was wrapped around both. He had thought nothing of this at the time, not knowing of the little girl's loss. But since he had heard of it, he thought those Indians might have had her between them, the blanket being so disposed as to keep her from view.

Here was an idea, and Thurston did his best to follow it up, offering a large reward to any Indians who would restore his child, or give him tidings of her—offering what would beggar him and make an Indian rich. But this, too, failed. From time to time rumors would float through the air that a white child had been seen with a band of Shoshones in Wyoming, or of Bannocks in Idaho, or with some wandering Utes; but each long and tedious hunt for the band spoken of only resulted in disappointment. He never saw his little Rosebud again.

But the belief grew with the people that thus had she been stolen, and in revenge for the alleged killing of an Indian, a few months previous, by a white man. This belief afterwards became a certainty. About four

years after the disappearance of the child, an Indian revealed the sad truth as follows: He said a squaw was near the mill on that day, gathering berries in a clump of bushes. When the children ran to the house, to escape the storm, little Rosa lingered behind the others a moment; was seized by the squaw, who darted into the bushes, with her hand over the child's mouth, and delivered her to the two Indians afterwards seen upon the road. They had placed her between them, hid her from view by the blanket, and had thus carried her away to their band, and left the Territory. But she became sick; the squaws stripped her warm clothing off and put it upon their papposes; the other children beat and abused her, and she cried incessantly for "Mamma! Mamma! Oh, Papa! Papa!" They thought she would die, and so started to take her to her father and obtain the reward of which they heard; but on the way home, death, her best friend, relieved her sufferings, and they left her body beside the trail.

He said the Indians had stolen her in revenge for the murder of the Indian, and that Pocatello, the chief, had vowed to steal nine more children from the whites to pay the debt.

Ere this reached their ears, the Thurston family had left the place. Heart broken as they were, they could not endure the scene of so much sorrow, and of such an agonizing uncertainty. Could they have known she was dead, peace would have come to their souls; but the thought that she might still be alive and suffering from Indian barbarity, was always present with them. The family removed to Southern California, and made a home not far from San Diego, and near the sea-shore, where the grand melody of old Ocean rises unceasingly to heaven, as the waves, with gentle ripple or thundering roar, fall upon the beach. Here the writer, in company with Apostles Snow and Thatcher, visited them, a few years ago; but even then, after the lapse of so many years, the father could not speak of his loss with resignation.

This tale is a sad one, but is only one example of the many perils and sorrows possible to the pioneer. Little Rosa Thurston was not the only child stolen by the savages, never more to be seen by parents or friends. The writer recalls several such sad bereavements in the history of Utah and Idaho, and of one that almost occurred in Logan—prevented by the merest chance only, and the intervening hand of a woman, Mrs. Susan E. Martineau, then a resident of that place. She noticed a squaw going towards the willows of Logan river, dragging an unwilling child along by the hand, which behaved unlike an Indian pappoose, and so drew her attention. The child was also covered by an old shawl. Convinced that something was wrong, she crouched behind the fence, waiting for the squaw to come along, then to rush upon her and rescue the child. As good fortune, or more properly the providence of God provided, just as the squaw came to the fence, two men came up a side street, to whom Mrs. Martineau told her suspicions as to the squaw, who was then hurrying away. They ran to her, snatched away the shawl from the child, and beheld a little white boy, only two or three years old—the son of Edwin Curtis, of Logan—whom she nearly succeeded in capturing. This little boy was one of the nine more Pocatello had said he would yet steal from

the whites. When rescued, the little fellow was not more than forty rods from the dense willows along the river, and had the squaw not been noticed by Mrs. Martineau, mourning over another lost child would have been a sure consequence. May we hope that never again in the history of the Saints will so sad an event transpire among them.—*Santiago, in the Contributor.*

TEXT OF THE MEMORIAL TO THE CZAR.

THE following is the full text of the Memorial to the Czar, voted at the Guildhall meeting, and returned unopened, by Russian officials:

To His Imperial Majesty, Alexander III, Emperor of All the Russias:
The Memorial of the Citizens of London, in Guildhall assembled, on behalf of the Russian Jews.

May it please your Imperial Majesty!

We, the Citizens of London, respectfully approach your Majesty, and humbly beg your gracious leave to plead the cause of the afflicted.

Cries of distress have reached us from thousands of suffering Israelites in your vast Empire; and we Englishmen, with pity in our souls for all who suffer, turn to your Majesty to implore for them your Sovereign aid and clemency.

Five millions of your Majesty's subjects groan beneath the yoke of exceptional and restrictive laws. Remnants of a race whence all religion sprang—ours and yours, and every creed on earth that owns one God—men who cling with all devotion to their ancient faith and forms of worship, these Hebrews are in your Empire subject to such laws that under them they cannot live and thrive.

Those laws, built up in bygone times when intolerance was the rule in almost every State, have been intensified by later ordinances, and weigh as grievous burdens on the Hebrew subjects of your Majesty, raising a barrier between them and their Christian fellow-subjects, making them a pariah caste, degraded and despised as if an accursed race.

Pent up in narrow bounds within your Majesty's wide Empire, and even within those bounds forced to reside chiefly in towns that reek and overflow with every form of poverty and wretchedness; forbidden all free movement; hedged in every enterprise by restrictive laws; forbidden tenure of land, or all concern in land, their means of livelihood have become so cramped as to render life for them well nigh impossible.

Nor are they cramped alone in space and action. The higher education is denied them, except in limits far below the due proportion of their needs and aspirations. They may not freely exercise professions like other subjects of your Majesty, nor may they gain promotion in the Army, however great their merit and their valor.

No wonder if, struggling against such disabilities in the fierce fight for life, their faults and failings should come uppermost, obscuring their many virtues.

For they have virtues. These Israelites, declared aliens by the laws, are patriots still. They serve in the Imperial Army beyond their due proportion; they fight with zeal and valor in Russia's battles, and shed their life-blood for their country's cause. Ever loyal to your Majesty, they strive to obey the law, though its yoke be heavy, and true to the dictates of their Ancient Book, they pray in their Synagogues for the welfare of your Throne and Home.

Sire! we who have learnt to tolerate all creeds, deeming it a part of true religion to permit religious liberty, we beseech your Majesty to

repeal those laws that afflict these Israelities. Give them the blessing of equality! In every land where Jews have equal rights, the nation prospers. We pray you, then, annul those special laws and disabilities that crush and cow your Hebrew subjects.

And, mighty Sire! permit the sunshine of your Imperial Grace to brighten their dark homes, and let them feel the warmth of your paternal favor. As every passing year your Majesty's vast Empire widens and grows, so enter a new sphere of conquest, proclaimed by this emancipation Emperor of five million hearts swelling with gratitude.

Sire! your Royal Sister, our Empress Queen (whom God preserve!) bases her throne upon her people's love, making their happiness her own. So may your Majesty gain from your subjects' love all strength and happiness, making your mighty Empire mightier still, rendering your Throne firm and impregnable, reaping new blessings for your House and Home.

Signed on behalf of the Citizens of London,

(Signed) JOSEPH SAVORY,

10th December, 1890.

Lord Mayor.

The memorial was ornamentally engrossed on vellum, and transmitted by the Lord Mayor to St. Petersburg, with the following letter:

Mansion House, London, E.C.,

December, 24th, 1890.

To His Excellency, Lieut.-Gen. de Richter, Aide-de-Camp for Petitions to H. M. the Emperor:

Your Excellency—As Chairman of a public meeting held in the Guildhall of the city of London, on the 10th December inst., I have the honor to enclose herewith to your excellency the respectful Memorial of the Citizens of London to His Imperial Majesty the Emperor, on the subject of the conditions of the Jews in Russia.

I beg that your excellency will do me the honor of laying this memorial at the feet of His Imperial Majesty, and of kindly acknowledging its receipt.

Your excellency will observe that the memorial is expressive of the great esteem and regard entertained by the citizens of London for His Imperial Majesty and his Throne, and entreats the gracious sympathy and clemency of His Majesty in those humanitarian efforts which are being made for the improvement of the condition of his Jewish subjects.

I need hardly assure your excellency that the memorial is not addressed to His Majesty from any political or religious considerations, but solely in the feeling that an expression of friendly interest in the welfare of the Jews in Russia by the city of London will have that gracious and generous reception by His Majesty, that his well-known affection for all classes of the subjects of his vast empire will prompt.

Begging that your excellency will receive the sincere assurance of my high esteem and consideration,

I have the honor to be, your humble servant,

JOSEPH SAVORY,

Lord Mayor of the City of London.

PROPER RESPECT FOR THE DEAD:

It is right and religious to pay respect to the dead. True, the remains of the departed seem to be but cold clay. Yet the body placed in the casket once contained the living spirit, and with it formed a living soul, and was part of the personality of the individual. "The body without the spirit

is dead," but it belongs to the spirit, is necessary to its complete happiness and power, and when quickened and vitalized, was a wonderful exhibition of divine creative skill, unsurpassed in all the known works of Deity, and worthy of the highest admiration. It is to be resurrected. It is to come forth from the grave, spiritualized as to its life fluid, but tangible, material, and in its own image and identity. It is therefore far more than a clod, and is entitled to profound respect.

Services over the remains of the departed are eminently proper. They are often seasons of instruction and profit. On such occasions the minds of those who attend are impressed with the solemnity felt in presence of the dead, and are thus prepared for reflection and religious teaching. The Spirit of truth finds more easy access to the heart than ordinarily, and the themes suggested are of a nature to bring forth impressive ideas that often affect future conduct for good.

It is also reasonable to mourn the loss of the departed. That is, if it is not indulged in to an unreasonable extent. Excess in anything is wrong. Immoderate grief is a species of intemperance as enervating as it is useless. Self-control is a virtue that should be exercised in times of sorrow as well as at seasons of rejoicing. But to grieve for the loss of them that die is natural, and tears will flow when tender hearts are pierced with a sharp sense of bereavement. There is no law of God or rule of propriety that forbids the falling tear.

Custom, however, makes some unreasonable things common, and fashion helps to make them appear necessary. Extravagant display is one of them. Families often plunge themselves into a deep gulf of debt through desire to emulate the costly funerals of the wealthy, and say, "Nothing is too good" for the departed one. This is all wrong. The dead care nothing for such displays, and if the spirit were present it would deprecate the folly that often suggests them.

Another thing is the public exhibition of a corpse. There may be exceptions to this rule, perhaps, but ordinarily it is an irrational and indelicate custom. On calm reflection, who is there that desires, when living, that his body shall be presented to the public gaze for a general show after he is dead? If friends and relatives desire to take a last look at the face of the deceased, that is all right, in private. But to expose to all comers the form of the deceased, while the mourners are kept by the bier in agony till the gaping crowd has passed, their hearts harrowed by the sobbing of spectators, is a needless and barbarous usage.

Music is appropriate at funerals. But this is often made the means of aggravating grief instead of imparting consolation. Funeral dirges are composed, apparently, for the express purpose of touching the tenderest chords of the human breast, so as to make them vibrate with the keenest anguish. Often the bereaved, having conquered themselves so as to suppress indecorous outbursts, are made hysterical by the doleful strains thought appropriate, which cause even strangers to weep. Music, both vocal and instrumental, should be used rather to comfort than to agitate and pain the mourners.

Another unwise custom is the exposure of the living to danger from

cold out of supposed respect for the dead. Tramping slowly through mud or snow for long distances; standing in the graveyard until nearly frozen; baring the head to the wind, or the storm, or the blazing sun, while the last services are being rendered to cover the coffin from sight; are all needless observances, and frequently result in sickness and death. They do the departed no good—they often do the living much harm. When the dedicatory prayer or benediction is pronounced, uncovering the head is proper. And then the person officiating should be mindful of the atmospheric conditions, and not keep people bareheaded while he indulges in flights of lengthy rhetoric. Prayer is always best when soulful, yet simple, brief and to the point.

Tradition still has great power over the mind, even among the Latter-day Saints. We should endeavor to wean ourselves from every unreasonable and unnecessary custom and every foolish fashion. Pay due respect to the dead. Live together in such love, that when a place in the family circle is made vacant, the heart mourns for the presence that is gone. Hold funeral services. Pray and sing and preach. Speak good words but in truth of the departed. Convey the remains in honor to the tomb. But let all be done decently and in order, in temperance and moderation, and in reverence for God who will raise all His children from their graves in the coming resurrection day.—*Deseret News*.

FACTS AND EVENTS.

On Jan. 11, at Bolton, an express train ran into a local passenger train, and thirty passengers were injured.

An insurrection of a serious nature is reported to have broken out in Yemen, on the Arabian shore of the Red Sea.

A number of railway accidents have occurred in Great Britain during the past week, in which several persons have been killed.

During the week ending Jan. 10 there were numerous fatal casualties from the intense cold spell throughout Western Europe.

A collision occurred in the Frith of Forth on Jan. 11, between two steamers. Both were sunk, and thirteen persons drowned.

The distress in various parts of Great Britain and Ireland has not yet been alleviated, and several deaths from starvation are reported.

The latest despatches from America in regard to the Indians indicate that difficulties have practically terminated, for the present at least.

Five hundred emigrants for America, who would have sailed from Antwerp but for the freezing of the Scheldt, left Liverpool on Jan. 14.

The great strike on the Scotch railways still goes on, with no immediate prospect of a settlement. The railways are able to keep trains going with comparative regularity, but the volume of traffic has decreased enormously. There are but few desertions from the strikers' ranks.

A terrible tragedy is reported from Milan, Italy. Signi Codega, a countryman, being drunk, killed his father, and wounded ten persons, comprising his sister-in-law, brother-in-law, two nephews, and six friends. One of the wounded has since died. After the crimes Codega slept off his drunkenness, and only then realized what he had done.

There was a dynamite scare at the port of Liverpool on Jan. 8, the customs officers

having discovered two small packages of the explosive in the valise of a gentleman who had just returned from America. After analyzing the contents of the packages, and making an inquiry into the history of the passenger, the officers were finally convinced of the truth of his statement that he had brought the dynamite from the great North-west, where it was used in mining. As he wanted it for a curiosity, it was returned to him.

A telegram from St. Petersburg says: "The Black Death has reached Tobolok, Siberia. The whole of Asiatic Russia, from Samarkan in the south to the mouth of the river Obi in the extreme north, is suffering under the same awful scourge, especially in the town of Obdorsk, situate in the bay of the same name that borders the Arctic Sea. The 'Death' is making ravages among the inhabitants, chiefly Samoyedes. Thousands are dying, and as there is only one doctor in the whole district there is no hope of checking the fast-spreading disease."

LIMA, Peru, Jan. 15.—The Chilian navy revolted on the 7th inst., and blockaded the coast from Iquique to Coquimbo. The army holds firmly to the government. There have been no disturbances on shore. The Iquique authorities have notified all coal ships to discharge within twenty-four hours on penalty of being stranded. The ironclad *Cochrane* has seized part of the cargo of the steamer *Santiago*. The Chilian Steamship Company has suspended traffic in Chilian waters. The telegraph wires have been cut between Valparaiso and the north.

NEW YORK, Jan. 16.—At Splitrock Quarry, near Westport, Lake Champlain, to-day, a loaded car on a tramway used for lowering granite to the lake, started at the top of a steep incline, the brakeman having for some reason at present unexplained left his post. The car dashed down the grade at a terrific speed, and crashed through a group of men standing at the bottom, killing five and injuring another so severely that he is not expected to recover. The killed include Mr. William Jones, a leading lawyer in Plattsburg, and the two sons of Mr. Robertson, superintendent of the quarry.

The facts relating to the murder of the Sioux chief Sitting Bull and his son, by the Indian police employed by the United States, have at last been made known by Corporal Gunn, of the Eighth Cavalry, who was present. He says of the tragic event which has since caused so much bloodshed: "Lieutenant Bull Head, of the Indian police, went to Sitting Bull's house, opened the door and commenced reading the warrant for his arrest. Sitting Bull and his two sons, one a lad of twelve, were the only persons in the shack. The chief carried arms as all the Indians do. He came to the door and the young son gave a cry of alarm on seeing the house surrounded by police. He no sooner cried out than Bull Head, without a moment's hesitation and before any resistance was offered, fired at Sitting Bull, the ball piercing his breast immediately over the left nipple. As he staggered he managed to draw his revolver and fire one shot while falling, the bullet lodging in Bull Head's thigh. Sitting Bull fell about six feet away from the door. His horse was standing near the house and Red Tomahawk jumped upon it and flew to the troops with the news. Crow Foot, the boy, was next killed, and he fell across the body of his father. The combat was then hand to hand, Sitting Bull's enraged followers rising up from the brush like magic. Sitting Bull's scalp was lifted by one of the braves whose identity is unknown. Some of the Indian police swear that Red Tomahawk fired the death shot, but as it is known to a certainty that Bull Head shot him through the left breast, the post surgeon thinks that this was the fatal wound. Red Tomahawk is not a permanent policeman, and did not wear a uniform at the time. He is evidently scared, as he refuses to say anything of his part in Sitting Bull's killing. Sitting Bull's body was in a horrible shape. In fact all the dead were frightfully mutilated. One of the Indians battered the dead chieftain's face with a plank. After tiring of this sport he balanced it across its nose and with maniacal glee left it in that position. The eyes were gouged out and the few remaining hairs were clipped off, the moccasins removed and nearly every stitch of clothing carried away for relics. The dead chief's body was taken to the military hospital to be dissected."

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, JANUARY 19, 1891.

WORKING THEIR OWN DESTRUCTION.

"WITH what measure ye mete, it shall be measured to you again," is an expression of the Divine law as expounded in the Sermon on the Mount, and a realization of the truth of the principle enunciated brings within the vision of the mind the state of anarchy and lawlessness into which the United States is being steadily and surely merged. The mal-administration of justice in that country has long been a topic of discussion by observant people. In no instance has this disregard of right been so flagrant as in the dealings of the government with the Latter-day Saints. Each branch—the legislative, the executive, and the judicial—has taken its share of responsibility for the detestable methods that have been pursued against the followers of the Lord Jesus. Congress passed laws against the practice of religion, and these were enforced by the executive officers and sustained by the courts, thus depriving the people of religious liberty. The government also seized upon property of the Saints, and assumed the position and avocation of the highwayman. One after another constitutional rights have been invaded, and the bulwarks of freedom swept away.

Occasionally in this mad career a few who are engaged in the warfare on the rights of men have become conscience-stricken, and have paused to raise their voices in protestation, but they have been overcome by their less scrupulous companions, and have again plunged into the current of oppression and iniquity. Among the instances of this kind is an event which occurred in Utah in the latter part of December, 1890, in the court of United States Judge Blackburn. An individual named Callaghan, a Gentile, had deserted his wife, and for six years had lived with another woman. He was indicted, and at his trial the facts were proven. When the evidence was all in the judge ordered Callaghan released. This was rather more than United States Attorney Evans could bear at that time, and he made a speech objecting to the judge's action. Of course his protest was in vain, but his language shows that he, as well as his co-persecutors, are fully aware of the injustice they are heaping upon the "Mormon" people. In the course of his address he said:

Suppose, for instance, the defendant was a "Mormon," how soon he would be convicted of the charge. Hundreds, nay thousands, I might

say, have been given the full penalty of the law for as little as having been seen to go into the house of the alleged plural wife. The jury and court were allowed to presume upon the guiltiness of the party. And yet the court intends to acquit this man whom the evidence makes plain has abandoned his lawful wife and been living with, it can be called cohabitation at least, a woman. If this is the way all such cases are to be treated, any man may leave his wife and family to take care of themselves, and live with prostitutes in open violation of the law and common decency. Because a man is not a "Mormon" is no reason why he should be dealt with less severely than any other. The laws were made for all men, and should be impartially dealt out.

The laws may be made for all, though there is room for doubting the sincerity of Congress on that point, but it is the uniform practice to distort them beyond all reasonable construction in order to entrap a "Mormon" and send him to prison; while the real criminals are turned loose because they are not "Mormons," and in many instances are held in high official position. The superstructure of American politics is so honeycombed with corruption that it cannot long avoid a collapse. J. H. A.

THE COMING OF THE DELIVERER.

MODERN history affords no instance of a similar nature to that which now presents itself to the world respecting the advent of the Redeemer. The distinctive feature discernible is the general diffusion of the idea of His near approach, not only among professed Christians, but also in the minds of different races of men, in widely divergent localities, and where a belief in Christianity has not been prevalent.

Among the Jews those who are firm in their adherence to Judaism are confidently looking for the coming of their long-expected Messiah, and feel that the hope of centuries is about to be realized; the aboriginal races of South America are anticipating the appearance of the "white God" whom they vainly hoped to find in the adventurous but avaricious and cruel Spaniard; leading minds among Bible theologians are being aroused to the consideration of the subject in such meetings of eminent divines as the recent pre-millennial conference at Brooklyn, U. S. A.; and the "Messiah craze," as it is termed, that has gained such a hold on the North American Indians, is impressed upon the public mind.

The views of the Latter-day Saints respecting the glorious day are clear and positive. They testify that the coming of the Lord is near, and that the signs which precede it are being made manifest. There are important events to occur before the Lord will appear in His power, and these will require a period of time, but they are following each other in rapid succession. With this knowledge the Saints are preparing for that which they realize the future must soon bring.

Among the interesting discussions engaged in by those whose minds are drawn in this direction, is the following from a late issue of the *New York Illustrated American*:

Many Christians are looking forward to a second advent of Christ. The world seems in sore need of such a deliverer. The old religions are

dying, we are told; there is certainly an interregnum of morality; the agnostics are raising up an altar to the Unknown God, like their fellow unbelievers as of yore. There are wars and rumors of wars, thrones are tottering, dynasties have been overturned. We are much in the same condition as our ancestors nineteen centuries ago. Then, too, all nations looked forward to an expected Messiah whom Prophets and sibyls had foretold. That expectation was realized, but in a most unexpected way. He came, but with no pomp or circumstance. He was born in a manger; He was a member of a despised and conquered race. The Romans of old, who possessed the earth and the fulness thereof, looked down upon the Jews as much as we look down upon the Indians. They scoffed, as we scoff now, at the idea of a Deliverer arising among a people whom they held to be so greatly their inferiors. They were wrong in scoffing; who shall say that we are right? The coming Christ proved to be the downfall of the Roman empire, the death-knell to heathen civilization, the triumph of the barbarian, and from the chaos that ensued a new and higher civilization was developed. Not long ago Lord Wolsley predicted that our civilization was seriously menaced by the descendants of the Turanian barbarian who was beaten back into Asia at the victory of Chalons. May not the conquered Indian, too, become a conqueror in his turn?

RELEASES.—Elder Francis A. Brown is honorably released from his duties as President of the Holland Mission, to return home.

Elder Thomas Spackman, President of the Manchester Conference, is also honorably released from that position, to return to Utah.

Owing to the continued ill health of Elder Charles W. Mann, Traveling Elder in the Birmingham Conference, he is honorably released to return to his home in Utah.

CORRESPONDENCE.

Witten Kade No. 35, Amsterdam, Holland, Dec. 31, 1890.

President Brigham Young:

Dear Brother.—Having received notice that my labors in the Holland Mission are approved by the authorities of the Church, and that I am honorably released to return to my own dear mountain home, I feel it my duty to report myself and the mission over which I have had the honor to preside. I was called of God as was Aaron, by a living Prophet, and sent by inspired Apostles to preach the Gospel of Christ to the world, and on the 16th of January, 1889, I bade adieu to my beloved family and friends in Zion, and started for the Netherlands, having been appointed to preside over the Holland Mission, and to publish the Book of Mormon in the Dutch language.

I arrived at Rotterdam on March 1, and found President John W. F. Volker awaiting me. We proceeded by train to Amsterdam, where I was introduced to Elders D. F. Collett, Asa W. Judd, and the Saints. Brother Volker was busy with the translation of the Book of Mormon, which was not quite finished, and I deemed it necessary for him to remain until it was completed, as it would not do to entrust so important a work to the hands of strangers and unbelievers. He concluded his work, and departed

for home on the 18th of June. He had arranged with Mr. J. Bremer to publish 2000 copies of the Voice of Warning, the first of which were issued the day he left.

I contracted with Mr. J. Bremer to publish 2000 copies of the Book of Mormon, which are long since completed and paid for. I have placed them in several book stores in many of the leading cities through Netherland, for sale. I had one beautifully bound in gilt, which I sent, with a Voice of Warning, an Epistle of the Twelve, and a number of our books and tracts, and an accompanying letter, to the King of the Netherlands, requesting him to present the Book of Mormon to his worthy consort, Queen Emma, with the compliments of an American citizen, but as yet have heard nothing from it.

Elder D. F. Collett was released to return home on account of ill health, and took his departure on the 23rd of July. Elders J. H. Lambert, Albert Spencer, and L. W. Simmons arrived from Utah on the 8th of September, to labor in this Mission. October 1st, Elder Asa W. Judd was honorably released to return home. Elder Bein Heertjes came from Utah October 28th, and on the 6th of February, 1890, Elder H. G. Gelderblom arrived to labor in this Mission.

Since I took charge here, there have been 128 persons baptized, 3 re-baptized, 37 excommunicated, 120 emigrated to Utah, and 5 Elders returned home. There have been 85 Books of Mormon and 55 of the Voice of Warning sold, and thousands of our books and tracts distributed among the people. I hope it will prove bread cast upon the waters, and the fruits of our labors may be seen after many days.

Our meetings in Amsterdam are generally well attended, our Sunday school numbers over 70, and the Relief Society is well organized, and is doing a good work. The Saints do all in their power, in their extreme poverty, for the comfort of the Elders, and have treated me with the greatest kindness, and may God bless them forever.

The Elders are energetic in proclaiming the Gospel whenever they can get an opportunity, and in bearing their testimony to the great work of God. I feel thankful to my Heavenly Father that I have been counted worthy to bear the Holy Priesthood, and carry the message of salvation to the nations of the earth, and I hope my feeble efforts may yet prove a blessing to many, as I am satisfied they have proven a great blessing to me.

Elder Timothy Metz arrived in good health and spirits on the 21st of December, 1890, from Mesa City, Arizona, to take my place in the Presidency of the Holland Mission, and I gladly transfer the work and business into his hands, praying God to bless him in his labors. Now that I am released from my labors in this land to return once more to the loved ones at home, I pray God to bless my brethren the Elders, who remain here to carry on the good work begun, and give them great success in gathering out the honest in heart from this nation. I ever feel grateful to the Presidency of the European Mission for the wise counsels given me and the many favors extended, and I pray that our Father will ever bless you with an abundance of His Holy Spirit, and that wisdom requi-

site to enable you to perform acceptably the onerous duties enjoined upon you.

Remember me in kind love to your beloved family and the brethren with you in the office at 42, Islington, in which all the Elders with me join, and believe me your true friend and fellow laborer in the vineyard of the Lord,

FRANCIS A. BROWN.

BIRMINGHAM CONFERENCE.

MINUTES of Conference held in the Hockley Chapel, Farn Street, Birmingham, Sunday, Jan. 4, 1891. The following Elders from Utah were present: Apostle Brigham Young, President of the European Mission; Elders Reed Smoot of the Liverpool office, John C. Cutler of the Manchester Conference, T. H. Blackburn and Geo. V. Stevenson of the Nottingham Conference, James Smith of the London Conference, A. W. Swann of the Sheffield Conference, S. W. Western, President of, and A. F. Cummings, E. C. Rich, C. R. Lyman, W. G. Bickley, J. Wardle, H. Wood, S. K. McMurdy, C. W. Mann and D. W. Card, Traveling Elders in the Birmingham Conference, and David M. Stuart of Ogden.

Meeting was called to order at 10:30 a.m. by President Western. Singing. Prayer by Elder C. R. Lyman. Singing.

President Western expressed himself as gratified to see so many of the servants of God present. The Elders were doing their duty, and were enjoying the labors assigned to them. He felt thankful for his position as a missionary of the Gospel.

Elder Lyman rejoiced that the Holy Spirit animated the Elders present. They could not successfully carry the Gospel to the honest in heart if it were otherwise. He was thankful for the knowledge of the truth he had received, as it buoyed him up in the discharge of his duties.

Elder Cummings said that the truths of the Gospel—the power of God unto salvation—would be made known, notwithstanding the opposition arrayed against them. The Latter-day Saints were thankful for the truth, and made it their rule of life. He did not condemn those who had not the truth, but was anxious that they should possess it. He bore a strong testimony to the divinity of the work the Saints are engaged in.

Elder Rich was pleased to declare his faith in the great work, and gave God the glory. We have the commission of Jesus Christ, and are delegated to represent Him, and perform the ordinances which He has said are necessary for the salvation of man. The Spirit of God will not dwell in unclean tabernacles, but if we keep ourselves pure it will lead us back into the presence of God.

Elder Wood said he realized the light of truth he was in possession of was of God. The fruits of the Spirit should be manifest in our lives. We cannot combat error by our own strength, but must rely upon God, and call upon Him day by day.

President Young said he realized the importance of the testimonies of the brethren. He had heard the Prophet Joseph and his successors, down

to the present authorities of the Church, give the same witness, and they each bore the stamp of truth. These testimonies never became old, however oft repeated; they strengthened him in his purpose to serve the Lord. Sometimes he had felt a little discouraged upon seeing the meagre results of our efforts, but when he turned to God his feelings were changed and he felt to urge greater diligence. In regard to the testimonies of the witnesses to the Book of Mormon, they were never wavered from. Although most of the witnesses had been separated from the Church, yet they could not be induced to say anything respecting their testimonies except that they were true. Martin Harris and Oliver Cowdery were eager to get back into the Church before their death. The important part of the work of God is yet to be accomplished among the house of Israel. His purposes will be brought to pass. The Saints understand the importance of gathering, so that they can enter into the Temples of the Lord and receive their blessings.

Singing. Benediction by Elder Smoot.

3 p.m. Singing. Prayer by Elder Wardle. Singing. The Sacrament was administered by Elders Wood and Rich.

The statistical report was then read by President Western, as follows: High Priests, 1; Seventies, 9; Elders, 25; Priests, 7; Teachers, 7; Deacons, 9; members, 223; officers and members, 281; baptized, 35; emigrated, 44; under eight years, 9; received, 5; removed, 18; excommunicated, 6; died, 4; tracts distributed, 40,000; Book of Mormon, Doctrine and Covenants, Voice of Warning, etc., disposed of, 106. The usual meetings have been held; also a large number of outdoor meetings.

Elder Smoot said it was necessary to have faith in a living and true God, so as to worship Him acceptably, and be able to appreciate the acceptance of our services. Otherwise we could not stand against the persecution we are called to endure. We must study God's character and attributes, and endeavor to gain a complete knowledge of Him.

Elder Blackburn expressed his pleasure at being numbered with the Latter-day Saints, although they were despised by the world. Persecution is a heritage of those who will serve God. The day in which we live was spoken of by the Apostles anciently as a time when people would reject sound doctrine.

The names of the general and local authorities of the Church were then presented and sustained.

Elder Wardle said the good effects of the gathering together of the people of God were manifest. We should live our religion, which is to learn the commandments of the Lord and keep them.

Elders McMurdy and Card added their testimony to the truth of the Gospel which has been restored to the earth.

The financial report for the year was read and accepted.

Elders Smith, Swann, Stevenson and Mann each spoke upon the principles of truth, and bore witness of their faith in the Gospel.

Singing. Benediction by Elder McMurdy.

6:30 p.m. Singing. Prayer by Elder Wood. Singing.

Elder Bickley said he was proud of being called as a witness for God, that the kingdom of which so many prophecies had been uttered was being established upon the earth. The signs which were promised to the believers were manifested in these days among the Lord's chosen people.

Elder Cutler spoke upon the discipline of the Church in Zion, and the manner in which Elders are sent forth to preach the Gospel. They are called from the farm, the workshop, the store, or whatever avocation they may be engaged in, and not only leave their families and friends for the Gospel's sake, but also support themselves and their families while on missions. He said that men should seek to make their lives profitable. Those who spend their existence in the pursuit of pleasure, gain, or other worldly matters, are invariably disappointed at the close of life; but a carefully guarded pathway of honor and integrity will insure joy in this state of existence, and a sure reward in the life to come. This is the only safe plan. We all have our failings, but we should strive to overcome them, and be a light to those around us.

Elder Stuart referred to the time when he received the Gospel; he was then fifteen years of age. He had been with the Saints in their troubles since the year 1842. There is only one plan of salvation, and that is a perfect one, suited to every want of the human family. When Christ came to the earth and restored the Gospel, the Jews would not receive Him. Nevertheless His death opened the door of the resurrection, and furnished a plan whereby man can receive forgiveness of sins by obedience to God's laws. When the world dispenses with Prophets and Apostles, they can not know God, for these are His servants. The speaker dwelt interestingly upon the circumstances of the Lord's mission, closing with a testimony of the Gospel.

President Young said the Elders to-day cannot hold their peace any more than the ancient Apostles could. It is their duty to declare, in no uncertain tones, the great truth that the everlasting Gospel has been restored. Many claim the possession of the Gospel, but do not have the fruits thereof. The Latter-day Saints not only have the name of the Gospel, but demonstrate their profession by a rigid adherence to the principles contained therein. The Spirit of the Lord prompts the Elders to words and works. Many schemes are propagated by various parties for the benefit of the people, but none are willing to bring God into their councils, or give Him the glory of the thought. None of us are infallible, but the Spirit of God is, and those who are led by it will not fail. The secret of success in life is the use of correct principles. A call to duty from the proper authority should not be met by blind obedience, but from a knowledge of the Spirit which animates the Priesthood. It was the right of the people of God to know of the spirit which controls those who are called to lead. It requires faith and works in order to fulfil the law of the Lord. His judgments are sure to come, as the people of the world are ripening in iniquity. The principles of the Gospel are plainly set forth in the Bible, Book of Mormon, and Doctrine and Covenants. The Book of Mormon is a good companion to the Bible, and is the Gospel of the Son of God as revealed to the ancient inhabitants of the American

continent. It is offered to the world for their perusal, but in their blind bigotry they not only reject the book, but persecute the people who would willingly do them good. The doctrine of baptism for the dead is a work of the utmost importance, but the most learned men of the day, outside of the Gospel, are entirely ignorant of its provisions and beneficial results. The principles of the everlasting Gospel are many, and all tend to the salvation of mankind. He exhorted all to faithfulness, and blessed the people in the name of the Lord.

Singing. Benediction by President Western.

W. G. BICKLEY, Clerk.

UTAH NEWS.

(Summarized from Territorial papers.)

On Dec. 26, at Kaysville, a boy named Wm. Weaver was run over by a railway train and killed.

The United States Senate has confirmed the appointment of Wm. O. Orton as probate judge of Garfield County, Utah.

On Christmas night, at Provo, a man named James Smith was drowned in the mill race at the corner of H and South streets. Several parties saw him when he slipped off the foot bridge, but he could not be reached till he passed through the culvert, when life was extinct.

Two further suits against the Church of Jesus Christ of Latter-day Saints were begun by the United States on Dec. 23, the purpose being the seizure of Church property. They are practically a continuation of the original suit, but deal only with the Coalville mine and Church Farm.

The ceremony of laying the corner stone for the extensive sugar works at Lehi, Utah, took place on Dec. 26, 1890, Presidents Wilford Woodruff and George Q. Cannon, Hon. A. O. Smoot, Hon. Francis Armstrong, and other leading citizens taking part. There was a large attendance of people from the adjoining counties.

The Salt Lake City council having granted two street railways franchises along one street, First, the residents objected to more than one track being laid, and carried the matter into the courts. The latter decided that, as one track could be made to serve for both companies, at the particular point objected to, the citizens were entitled to an injunction forbidding the construction of more than one. As the railways are competing lines, the courts will now have to decide what is an amicable arrangement between them for joint traffic.

On Dec. 23, about twenty miles southeast of Emery, Emery County, Utah, a young man named Henry Jensen, a resident of Mayfield, Sanpete County, was engaged in herding sheep. He struck at his dog with the butt of his gun, when the weapon was discharged, the load entering his body just below the heart, and passing out at his back. He walked quite a distance to camp, and explained to the men how the accident occurred. Surgical assistance was summoned, but he died before its arrival. He leaves a wife and two small children.

Since the Gentiles gained control of the municipal offices in Salt Lake City, there have flocked to the place thieves and footpads from every direction, until the residents of the city, irrespective of religious or political affiliations, are calling for relief. The imbecility of the present city officers, in dealing with the lawless element, is the object of severe denunciation from the respectable classes. Meanwhile the people have to protect themselves from criminals. Burglaries and robberies are exceedingly numerous, and in one night recently (Dec. 26), there were six highway robberies.